

The Cheerful Letter

EVERY PLACE A CHURCH; EVERY DAY THE LORD'S DAY; ALL EVENTS BLESSINGS; ALL JOY
THANKSGIVING; AND ALL NATURE AND LIFE FULL OF GOD.—*James Freeman Clarke.*

VOL. III.

BOSTON, SEPTEMBER, 1894.

No. 4

THE CHEERFUL LETTER.

MONTHLY: 50 cents a year. Single copy, 5 cents.

Entered at the Boston, Mass., post-office as second
class mail matter, Nov. 14, 1892.

Geo. H. ELLIS, PRINTER, 143 FRANKLIN ST., BOSTON.

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A GRATEFUL HEART.

Last night I stole away alone to find
A mellow crescent setting o'er the sea,
And lingered in its light, while over me
Blew fitfully the grieving autumn wind.

And somewhat sadly to myself I said,
"Summer is gone," and watched how bright
and fast
Through the moon's track the little waves
sped past,—
"Summer is gone! her golden days are dead."

Regretfully I thought, "Since I have trod
Earth's ways with willing or reluctant feet,
Never did season bring me days more sweet,
Crowned with rare joys and priceless gifts from
God.

"And they are gone: they will return no more."
The slender moon went down, all red and still,
The stars shone clear, the silent dews fell
chill;
The waves with ceaseless murmur washed the
shore.

A low voice spake: "And wherefore art thou
sad?

Here in thy heart all summer folded lies,
And smiles in sunshine, though the sweet time
dies:

'Tis thine to keep forever fresh and glad!"

Yea, gentle voice, though the fair days depart,
And skies grow cold above the restless sea,
God's gifts are measureless, and there shall be
Eternal summer in the grateful heart.

—*Celia Thaxter.*

GROUNDS OF TRUST IN GOD.

II.

There are few who have never felt how
simple are the elements which, in a right
state of the desires, would be sufficient for
the blessedness of life,—what sources of joy
there are in a loving heart; and there is no
condition of human existence which God
does not strive to irradiate with this pro-
phetic light, no circumstances in which its
presence would not more than compensate
for mere adversity. And how diversified
the forms in which this light from God ap-
pears even within the limits of a single
family, in the lustrous eyes of childhood, in
the confidingness of helplessness, in the fel-
lowship of equals, in the unworldliness of
age! As we grow purer and wiser, simple
natural affections more and more seem to be
the wealth of our life, the element of our
immortality. All the other joys of life
taken together do not amount to as much as
this, the most diffused, the most accessible
of them all, without some provision for
which no human being can be born into the
world. And even if cut off from its objects,
or never given the full enjoyment of them,
still in the most solitary heart may they re-
veal the possibilities of God, the depths of
peace that lie within the pure desires of
human nature. For it would be a sad mis-
take to suppose that faith in the future can
be built only on an experience of ripe happi-
ness: it is built on our capacity of sym-
pathy, and it is quite enough for this purpose
if we can be made to feel that there are the
seeds of blessing in us. Indeed, in the ab-
sence of mortal realizations, the sense of

God as the Father of Spirits, drawing to himself the hearts of men, filling them with hopes, trusts, and craving affections, may be more immediate evidence of his goodness than any possible amount of temporal satisfaction. Yet this cannot be weighed or numbered: it cannot be submitted to general examination in proof of heavenly love and as one of the feeders of faith. Who knows the secret rapture, the silent prayer, the loving contemplation, the devout patience, the unasking contentment in toil and hardship, the ungrudging heart of the desolate, in witnessing or furthering joys they cannot share? These, the highest manifestations of God's presence with us, are known only to the individual, and are necessarily overlooked when we collect our proofs of his claims upon our faith from off the outside fields of visible life. Yet at what heart has he not sought an entrance for these feelings? To whom has he not given these pledges? To whom have they not come and shown his intent to bless, though we have not yet received the blessing?

But God's love is not always clear. No, else should we walk by sight, not by faith; and what we now call religion could have no place in a world where God never appealed to the *trusts* of the soul. For no one will maintain that a religious heart is shown in acknowledging mercies which cannot be denied, which are so real and so present that they may be touched and counted. These, with the quickenings of God in our own hearts about which we cannot be mistaken, are the positive certainties which become the justifying ground of boundless faith, that margin of experience from which we collect the evidence of his goodness, the grateful memories of his love, that makes us trust the Infinite Unknown. And the true piety begins, or rather it begins to be tested, to have its spirit tried, of what sort it is, when we cannot walk any more by sight. It would be no proof of the faithfulness of human friendship to acknowledge open offices of love where no ground of doubt could be found or trial of sentiment be shown. But if a friend who had long given every evidence of stainless honor, of disinterested goodness, of never awakening an expectation he did not satisfy, is suddenly shrouded

in some mystery, then comes the time to test, not *him*, but us, to try the quality of friendship, and show what spirit we are of. But we treat God as no man would treat a friend, and expect to hold him. And in regard to God the injustice of distrust is aggravated by the impossibility of preventing clouds of mystery floating between the Infinite Intelligence and the frail spirits of us his creatures.

There are mysteries in God's providence, and there is a necessity that there should be mysteries; but still the one question remains, "Are the known ways of God so full of goodness that faith in him for the yet unknown is a claim that he may justly make?" What are these mysteries? So far as they are of a moral nature with which alone we are concerned, they arise from this that all earthly experience is for the *education* of our souls, in kinship to God himself,—in the notable words of Christ, that we may come to have life in ourselves. It was mystery that made possible the existence of such a being as Christ, the mystery that goodness should suffer, the mystery that the innocent should seem stricken of God and deserted, the mystery that the righteous should be delivered into the hands of the unrighteous, that power should wait upon sin, and the holy One of the Father have no place to lay his head. Remove such mysteries, and you remove the cross, you remove the spiritual glory of Christ; and human goodness without a struggle, without a difficulty, without a temptation, could only be spontaneous movements following natural instincts,—that is, it could only be an animal development. We should become only as God's creatures, who cannot disobey his will and cease to be his children who give him our hearts.

But, in fact, there are no more mysteries connected with the sufferings than there are with the blessings of life. Here is a man steeped in afflictions: if in this state the man glorifies God by his faith, by his patience, by his love, a great spiritual work is accomplished, and the mystery disappears; and every man exposed to sorrow, to what are called mysterious dispensations, has so far the power of illustrating God's providence, of drawing the veil from off the face of the Almighty. But suppose that no such spiritual fruit appears. Still, the mystery is

not greater than in the case of another who, surrounded by blessings, shows himself insensible to the claims of God upon him. There is at least as much mystery in godless prosperity as in godless suffering. The mystery, if it is right to call it such, is in the spiritual insensibility; and that will disappear when our Father's discipline has had its perfect work.

It is too easy for all of us to understand how men come to disobey God through sloth and passion; but it is not so easy to understand how we come to want consolation through distrust of his goodness, through doubt of his purpose to fulfil the promises of his Spirit in us. We can understand sin better than we can understand distrust, except so far as sin obliterates confidence in God. Temptations may kindle evil passion, and a great sorrow may for a time overflow the soul; but on what grounds shall we explain a lasting want of faith in God's love, or in his great designs for us? And the times are fast passing away in which any of us may yet have the filial privilege of showing our earthly confidence in God. When we enter within the veil, we may see face to face. When Thomas laid his hands on the print of the nails, he had lost the blessedness of faith, of recognizing the Christ by his spiritual signs. And, when God to our new-born eyes shall disclose all his ways of love, our first feeling may be the deep shame that we ever could have doubted, as it may add a surpassing joy to heaven itself that, while clouds and thick darkness were around him, we had never distrusted the purpose of his love.

Surely, it is the end of all discipline, of all mysteries, to give us this tried trust in God, to make us children of our Father with the love that casts out fear, so that here on earth we may come to dwell as in the temple of the Almighty's presence, listening for the whispers of the Comforter. Has God not given earnest enough to trust him for what remains to be fulfilled? In every moment of fresh insight, of shamed thankfulness for newly discovered mercies, of mystery revealing holy purpose, of love raised from earth to heaven by sorrow and by death, surely we must put the question to ourselves, "How can we ever be fearful again or suffer faith to fail?" As often as unexpected peace comes out of darkness, out of the agony of

our souls in the times when the light of our life goes out, and we grope alone for God, and the heart becomes more prophetic, memory more quickening than possession, and we know a quiet that passeth understanding, surely our souls should be looking forward, gathering strength to meet all terrible experiences that have been to others, and may be to us, necessary parts of our Father's providence. How is it that we do not learn the open lesson of Christ's life,—amid what unlikely circumstances of trial, loneliness, anguish, and desertion the best beloved of God may appear? It is not ours to have full insight into our Father's ways; but how can we deny that we have pledges of his goodness which a child's heart ought to accept, pledges which, in our most suffering or desolate moments, entitle God to ask: "Why are ye so fearful? How is it that ye have no faith?"—*John Hamilton Thom.*

THE STILL HOUR.

OVERSHADOWED.

"Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that, at least, the shadow of Peter, passing by, might overshadow some of them."

'Mid the thronged bustle of the city street,
In the hot hush of noon,
I wait, with folded hands and nerveless feet.
Surely, He will come soon.
Surely, the Healer will not pass me by,
But listen to my cry.

Long are the hours in which I lie and wait,
Heavy the load I bear;
But he will come ere evening. Soon or late
I shall behold him there,
Shall hear his dear voice all the clangor
through,
"What wilt thou that I do?"

"If thou but wilt, Lord, thou canst make me
clean,"

Thus shall I answer swift.
And he will touch me, as he walks serene;
And I shall rise and lift
This couch, so long my prison-house of pain,
And be made whole again.

He lingers yet. But, lo! a hush, a hum:
The multitudes press on
After some leader. Surely, he is come!
He nears me; he is gone!
Only his shadow reached me as he went;
Yet here I rest content.

In that dear shadow, like some healing spell,

A heavenly patience lay;

Its balm of peace enwrapped me as it fell;

My pains all fled away,—

The weariness, the deep unrest of soul;

I am indeed "made whole."

It is enough, Lord, though thy face divine

Was turned to other men.

Although no touch, no questioning voice, was mine,

Thou wilt come once again.

And, if thy shadow brings such bliss to me,

What must thy presence be?

—Susan Coolidge.

Give; we cannot help *yielding*; we color the atmosphere of humanity, whether we will or not, strike discords or attune harmonies, drag others to the minor key, or with the lark's glad song take them with us to heaven's gate. Let us hasten to unseal the bubbling fount of blessedness.

Do we not know, at least, one who is personified gladness? with whom to live is to have the sunshine every day, and whose nearness robs death of half its shadow? With no outward grace but pleasantness, she shines the household sun, reconciling differences, healing morbidness, dispelling the miasma of selfishness, and in her helpful arms lifting the heaviest burdens.

This wholesome nature, the soul's daily bread, does not stop to ask to do something exceptional, but does the work that comes to hand; too full of all there is to be done, too absorbed in doing it, to think of self; going straight ahead with a directness of purpose and a happy achievement, sublimely unconscious.

Do we not know, at least, one whose life-work is patient waiting,—harder work than joyous activity? "Still within the sanctuary of mortal sickness," her sleepless nights and days of varied pain touch us with a tender meaning, though we "know not out of what suffering her gentleness has grown." Her plaintive eye follows us as we minister to her necessities, asking if *she* may never know the joy of giving. But she gives,—gives until death.

Neither lively parts nor health nor wealth is requisite to give until death. Tender mothers, teach your children the salutary lesson. Then, instead of lagging, wasted, spiritless lives, they will learn the joy of helpful activity.

Give until death; for, in so doing, we give after death. What nourishes the life of the world? The memory of those who never cease giving; to whose hand we cling, to whose heart we turn, in every despondent hour.

Give until death; and so prepare for eternity, where we believe rest will be found in a more hallowed activity than is possible to even the best intentions here.—*Kindling Thoughts, Elizabeth P. Channing.*

THE BIBLE CLASS.

LIFE IN CAPERNAUM.—THE MAN WITH THE Palsy.

This story is found in Matthew ix. 1-8, Mark ii. 1-12, Luke v. 17-26. We follow in the narrative the order kept by Mark and Luke, where this passage immediately follows the account of the healing of the leper.

The journey through Galilee (during which the leper was healed) is regarded by Edersheim and others as the *second* journey in that region for missionary purposes. Perhaps the approach of winter made the life in Capernaum now more desirable. At all events, Jesus returned thither, and took up his abode there for the time,—presumably in Peter's house.

We may infer from the chance lights thrown here and there that Peter's dwelling was a large comfortable house. It contained accommodations for his own family, for his wife's mother, and for Jesus, as an honored guest. Knowing so much, we may picture to ourselves the construction thereof with tolerable accuracy.

A large house of the better class was usually built around a court, with a gallery around the second story, from which led doors to the various apartments. Such houses were often of brick (those of the very wealthy were of marble). The roof was nearly flat, with slope enough to allow the precious rain-water to run off, and be led by pipes into a cistern.

The roof itself was paved with brick, stone, or some other hard substance, and surrounded by a railing, at least three feet high, and strong enough to bear the weight of a man (such was the law). To this roof led a broad, sometimes costly, staircase from the street outside, so that one might as-

pend to the roof without going through the house. A guest-chamber was often built upon the roof, it being a retired and convenient spot, and considered also the pleasantest. The roof was, in fact, as Edersheim says, "for ordinary intercourse, the coolest, the airiest, the stillest place. At times it would be used for purposes of domestic economy. But thither a man would retire in preference, for prayer or quiet thinking. . . . On the roof the family would gather for converse, or else in the court beneath, with its trees spreading grateful shade, and the music of its plashing fountain falling soothingly on the ear."

But, in this instance, it is evident that Jesus was not upon the roof. The story shows that he was speaking to a large number of people; for the crowd prevented those who bore the paralytic from having easy access to him. Mark says, "Many were gathered together, so that there was no longer room for them, no, not even about the door." Luke: "There were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee and Judea and Jerusalem."

It has been inferred by some writers that Jesus was in a large upper room, directly under the roof; but this is rendered improbable by the solid construction of the roof above. It would have been very difficult, almost impossible, to remove a compact masonry of brick and mortar. It thus seems probable that Jesus was speaking to the crowd from the gallery, the distinguished guests sitting by, and the listeners filling the court-yard and blocking the passage into the street. Undeterred by the difficulty of approach, the friends of the paralytic bore him up the staircase from the street to the roof; and then, removing a part of the slight roofing of the gallery, which could be done with comparative ease, they were able to let down the sufferer on his light pallet bed before the feet of Jesus.

What follows has for us so deep a significance that we may almost regret our attention being diverted by the so-called "miracle of healing" from the words of Jesus. Looking upon the paralytic, he said at once, "Son, thy sins are forgiven thee." The Greek word used is better translated "child," and is a term of loving endear-

ment. (See R. V.) Edersheim prefers the phrase "thy sins *have been forgiven thee*," saying that it is so expressed in the larger number of manuscripts.

The paralytic's disease was of a double nature, spiritual and physical,—the sense of unforgiven sin and the actual bodily infirmity. It was the belief of the Jews that disease was a punishment for sin. The mind must therefore be healed as well as the body: to remove the intolerable burden of the sense of unforgiven sin was the primary necessity. It was not strange that Jesus, whose spiritual mission was the primary object to him, should have spoken directly to the spiritual need of the sick man.

But yet more may be read in this story. If we believe that the great mission of Jesus—the gospel in the gospel—was a message of the forgiving love of the heavenly Father,—free forgiveness, unearned, the only condition being faith and trust in that undeserved love,—then this story may be placed side by side with that of the woman whose tears washed the feet of Jesus and with the story of the Prodigal Son. (Edersheim's translation "thy sins *have been forgiven*" comes a little closer to this thought).

It is to be regretted that we have no record of the words used by Jesus in his "teaching" (or sermon) on that occasion. There is at least a possibility that he had spoken on this very subject, apparently hard to receive, even by his first apostles,* and that the incident was therefore welcome to him.

The Pharisees and scribes were, however, displeased with the expression of Jesus and with a somewhat captious criticism said to each other, "He blasphemeth: who can forgive sins but one, even God?" Note their difficulty: it lay in a materialistic view of God, and a mistaken idea of forgiveness as an arbitrary remission of penalty. There has been always—there is now—in the minds of many people a confusion between the inevitable consequences of sin and those which may be removed by forgiveness.†

* We may be grateful that Luke and Paul seem to have understood him better. Luke xv.; Rom. v. 8, viii. 32.

† See "Christian Doctrine of Forgiveness," James Freeman Clarke.

The penalty of sin is twofold:—

1. Alienation of the heart from God.
2. Deterioration of character, and weakening of the moral force by which temptation may be resisted.

Now, the first consequence may be always removed on the sole condition of repentance and faith in God's forgiving love. *Believe* that God forgives you, and you are forgiven. This is Paul's doctrine of "justification by faith."

But the second consequence must be removed by personal effort, faithful continuance in well-doing, obedience, and the gradual formation of good habits.

Nevertheless, the sight of the forgiving love of God makes, indirectly, the second condition possible. For, when the heart is filled with gratitude and joy, we gain through this strength for the hard tasks imposed by the law of conscience. Without this the requirements of duty would seem almost impossible. But, with the sense of God's loving presence near us, "waiting to be gracious," more ready to forgive than we are to be forgiven, we work in hope and faith. Grateful love makes the burden light.

So long as men regard the evil of sin to consist in some arbitrary punishment instead of the *inevitable* deterioration of the moral nature, so long they cannot feel the real evil of it.*

Now, the Pharisees had come to regard sin as infringement of ceremonial law; punishment as an arbitrary infliction of some definite penalty. Christ's teaching and preaching was directed against this error, and showed constantly (as in the Sermon on the Mount) that the state of the heart is important, even when the outward life is correct.

The idea that the Pharisees attached to the words of Jesus was, that he arrogated to himself an official authority, by which he claimed the right to remit the categorical penalty of sin.

But to Jesus his own words were a *message* of the divine love and forgiveness. His

power consisted in being able to see this, and then to show it to others. It was not priestly,* but spiritual power; not official, but effectual.

And now in simple words, but filled with a deep significance, Jesus speaks again: "That ye may know that the *Son of Man* hath power on earth to forgive sins."

It is as Son of *Man*, not only as Son of God, that he has power to show God's love to other men. Man, when he has a real sight of spiritual truth, can become a mediator of that truth to other men. What Jesus was all his disciples may become. "In thy face," said the dying Bunsen to his wife, "I have seen the Eternal." Luther, suffering under the agonizing sense of unforgiven sin, received the message of God's forgiveness from his good brother monk. "Every humble soul that sees the Father, and lives in that sweet vision, becomes a priest to other souls. A sacramental power goes from his voice, his touch, his look." "Every Christian, therefore, is a priest. Every one who has faith in God as his Father and friend can communicate that faith to others." "Jesus was the great High Priest of the human race, because he was so full of the sense of God's presence and love that he has spoken to the heart of the human race, and lifted it nearer to the Father."

Understood in this way, this beautiful story brings us very near to the heart and mind of Christ. We all need—every day of our lives—to listen to that tender voice, saying to us, as to the paralytic nineteen centuries ago, "Dear child, *thy* sins are forgiven thee!"

L. F. C.

[The editor will answer questions on New Testament study, so far as it is in her power. Address, during September, Miss L. Freeman Clarke, Magnolia, Mass.]

THE MOTHERS' COUNCIL.

WHAT SHALL WE PLAY TO-DAY?

Thirteenth Paper.

It will be observed that I did not ask, "What shall the children do,—how shall they amuse *themselves*?" but "What shall *we* play to-day?" and I have failed in my intent unless I have interested my adult readers in

*I cannot forbear quoting here this very striking passage from "Uncle Tom's Cabin." "It can't be that the Lord will lay sin to our account," says Cassy. "He won't charge it to us; he'll charge it to them that drove us to it."

"Yes," said Tom, "but that won't keep us from growing wicked. If I get to be as hard-hearted as that ar Sambo, and as wicked, it won't make much odds to me how I *come* so. It's the *being* so, that ar's what I'm a dreadin'."

*In the sense of official priesthood.

the material and work suggested for the children. It may mean so much more to us than it possibly *can* to them that I often feel sorry that we cannot impart more to them. Take the first gift: how can we explain to them that we see the primary colors arranged triangularly? that the secondaries are due to juxtaposition? Are we not dumb in the presence of the prism and kaleidoscope? And that wondrous bow set in the clouds, with its lessons of the unfailing goodness of divine Beneficence! Can the child see in that small sphere, cylinder, and cube of the second gift what we can see, with the sphere speaking to us of the celestial worlds swung in space, and the cube of the speculations of the mathematicians and the wise words of the philosophers, especially Plato, to whom the cube meant so much? The building material will make architects of us if we use it aright; that is, as the architect and mason do. Let us remember first to make our ground plan and then to build our foundation, and are we not working scientifically?

The little staffs of wood from the vegetable kingdom, they are so many fairy wands suggesting countless wonders of the forest whence they came; and the steel rings,—we do not even have to rub them, as our old friend the magician did, to have brought to mind the beauties and riches of the mineral world. No matter what the material chosen for drawing, perforating and embroidering, who can count and who *can answer* the important and interesting questions it suggests?

And that bit of paper, whether we cut it or have it before us in the shape of a mat, or if we fold the little square, think of it for a moment as paper. How many are its uses! How almost indispensable! Call to mind how the Japanese utilize it, and the many purposes to which it is applied with us. It is given to but few to know all the secrets of the manufacture of a United States government note, and yet even the children may be told of the silk threads running through every one, and why they are put there, and the contents of papa's pocket-book will be invested with other than mercenary interest. By the way, these same notes offer many suggestions as to designs for drawings, *et cetera*. Need I say more to convince the most thoughtless that any sim-

ple object or subject is rich in mental food if we will only take it for such? The green leaf, the gentle rain, are not to be despised. The child is amused by the simple words,—

"Pitty pat, little raindrop, pitty pat!
I'll play on *this* side, you play on that."

And, if we undertake to talk to him about the rain, what a subject we have before us! "Mamma," I heard a little girl say the other day, "where does the *water* come from?" "From the water-works." That was all. What an opportunity that mother missed!

I have said nothing of games and kindred diversions, but we need only two books to make us children again (these are "Merry Songs and Games" by Clara Beeson Hubbard, and "Games and Songs of American Children," published by Harper & Brother) and let us *be* children for the brief period we can spend in the nursery. I know of nothing that will serve so well to keep us young. Mothers have time enough for sober thoughts. Ponder well the world of meaning in the words of the Master: "Except ye become as *little children*, ye shall in nowise enter the kingdom of heaven." Let us then leave our cares in the kitchen, or as we ought to do, carry them to the throne of grace, before we join those happy prattlers, and, when we return to those cares after our kindergarten play or work, great will be our surprise at the shrinkage they have undergone.

I advise mothers to systematize whatever parts of Froebel's method they may introduce into their homes, having regular days and regular hours for the same, taking *one* important gift and occupation for each day, and giving only a short time to the others in rotation. The material results will certainly be more satisfactory, and it has been my experience that children like method and routine.

Annie Swayze Breck.

THE BOOK AND MAGAZINE CLUB.

[Send all matter for this department to Mrs. Henry R. Hallett, 310 Harvard Street, Brookline, Mass.]

GENERAL INFORMATION FOR GIVERS AND RECEIVERS.

1. If you see a book offered in the Book Club which you desire to read, write directly to the address of the person who offers it. If she receives more than one request, the addresses of those to

whom she cannot respond may be sent to the Book Club, and the request printed there.

2. If you have a book or paper to give or lend, write directly to the Book Club as above, and offer it with your address.

3. In sending a book, enclose, when possible, a P.O. card for response, already addressed.

4. In thanking the person who has sent you a book, always mention the name of the book. Say, "I have received 'Black Beauty,'" or whatever the book may be; not, "I have received *that book*." This saves a busy person a good deal of time. Otherwise, she must consult her list constantly to find out what book has been received safely.

N.B.—Do not send books to the Book Club. Send only the *offer* to the club. To send the *book* involves packing it *twice* and paying postage *twice*, where once would suffice.

Those who offer books frequently receive notes, saying, "Shall I return you this book, or keep it, or pass it on?" *Unless otherwise stated, all books offered in this department are given, and the postage paid.*

Please remember, when you see a request for a book in the Book Club, to write a card to Mrs. Hallett, asking, "*Shall I send such a book to such a person?*" before sending it: else the person who requests it may receive several copies. When any one writes directly to you, asking for a book offered by you, send a card to Mrs. Hallett, saying that you *have* sent it. When you receive more requests than you can meet, send these to the Book Club to be printed there.

Please write only on one side of the paper in sending lists or letters to the secretary.

A four-pound package is the most that can be sent by *mail*. The postage on four pounds of *magazines* is 16 cts., on four pounds of *books* 32 cts.

Postage on magazines and all periodicals (weighing less than four pounds), 1 cent for four ounces; on bound books, 1 cent for two ounces. *Paper books* are now sent by mail at the same rate as magazines, *when issued periodically*.

Will any mother who would like to have "Gentle Measures in Training the Young," by Jacob Abbott, or any one who would like "Black Beauty," address Miss Langmaid, 2 Gordon Terrace, Brookline, Mass.?

Miss Elsie Cassill Smith, Independence, Allegany County, New York, offers Swinton's "First Language Lessons"; "Child's Book of Nature" (Part I.); "First Year in Songland"; "The Flying Dutchman"; "Scarlet Letter," Hawthorne; "Helen Lester," Pansy; "Armored of Lyonesse," Walter Besant.

Mrs. A. M. Bristow, Junction City, Lane County, Oregon, has a great many *Youth's Companions*, *Ladies' Pearls* (a religious magazine), and some other papers which she would be glad to send to any one who would pay postage.

Miss Lucy F. Young of Groton, Mass., offers the following books to be given: Mitchell's "School Atlas"; "Franklin Primer, First Reader" (two copies); "Franklin Second Reader" (two copies); "Franklin Third and Fourth Readers"; "The Progressive Speller"; Shearer's "Combination Speller"; Eaton's "Primary, Intellectual, and Common School Arithmetics"; Greenleaf's "Intellectual Arithmetic"; "An Outline History of Greece," Joy; "History of Nubia and Abyssinia"; "History of the Free-will Baptists, from 1780 to 1830"; Buckminster's *Work*, two volumes; Paley's "Natural Philosophy" and "Horæ Paulinæ"; Harris's "The Great Teacher"; "Theological Essays," by Jowett, Stanley, and others; Folsom's "Translation of the Four Gospels"; Noyes's "Translation of the New Testament"; Bushnell's "Sermons for the New Life"; "Altar at Home" and "Book of Worship for Congregation and Home"; Eliot's "Doctrines of Christianity"; "Sermons for Children," by Peabody (three copies); Fox's "The Ministry of Christ," a book for the young; Ware's "Formation of the Christian Character" (three copies); "Thoughts upon Thought," for young men; "Church Members' Book"; "The Christian Life," a Sunday-school teacher's book; "Zion's Harp," a book of hymns and tunes.

Mrs. Henry C. Weston, The Uplands, Beverly Farms, Mass., will give and send the following books: Ten books for beginners in French; six books for beginners in Latin; six arithmetics; seven geographies; seven primary readers; three music books for children; two spelling-books; two botanical books for children; "Child's Book of Nature," Hooker; "Selections from Whittier"; "Wonder-book," Hawthorne; "Stories for Young Children," Turner.

I have nearly all the numbers of *Century magazine* for 1888 to give to any one willing to pay postage on them, also "Robert Elsmere," and odd numbers of the *Old Homestead*. Mrs. A. G. Waugh, Waugh P.O., Virginia.

Books offered by Cambridge Branch of Cheerful Letter Exchange. Address Mrs. William Cook, 71 Appleton Street, Cambridge, Mass. "North American Second Class Reader"; "International Reader";

"First Class Reader," Sargent; "Fourth Class Reader," Hillard; Monroe's "Third Reader"; Monroe's "Fourth Reader"; Leavitt's "Fourth Book"; "Gradual Lessons in Grammar," Tower; Brown's "Grammar"; "Elements English Grammar," Wells; Swett's "English Grammar"; Latham's "English Grammar"; Kerl's "English Grammar"; "Elementary Grammar"; Swinton's "School Composition"; "English Synonyms," Whately; "Philosophy of Rhetoric," Campbell; "Principles of Rhetoric," Hill; Parker's "Aids to English Composition"; "Hand-book of Conversation," Peabody; "Lessons in English," Hyde; "Model Etymology," Webb; Henderson's "Test Words"; "Pronouncing Spelling Book"; "Manual of Etymology," Webb; "Gradual Spelling Book," Harrington; "First Weeks in School"; "First Lessons in English," Welsh; Appleton's "Third Reader"; Holmes's "Third Reader"; "English Literature in Nineteenth Century," Cleveland; Stickney's "First Reader"; Stickney's "Second Reader"; Stickney's "Third Reader"; Tweed's "Grammar for Common Schools"; "Lessons in English," Lockwood; "Memory Gems," Lambert; "Rab and his Friends," Brown; "Battle of the Books," Swift; "The Premiums"; "Knick-knacks"; "Life of Garibaldi," Bent; "George and Robert Stephenson," Smiles; "Forging his Chains," Bidwell; "Lamartine and Sand," Mérimée; "Oliver Cromwell," Carlyle, 3 vols.; "The Salon of Mme. Necker"; Markham's "History of England"; Worcester's "History"; "Tales of a Grandfather," Scott; "Discovery of America," "Colonization of America," "Making of the American Nation," Gilman; "The Russians at the Gates of Herat," Marvin; Shepherd's "Constitutional Text-book"; "How we are Governed," Dawes; "Ben-ner's Prophecies"; "Fors Clavigera," Ruskin; "Tom Torrey's Tariff Talks," Hale; "Yosemite Guide Book"; "European Life and Manners," Colman; "Out of Town," Burnand; "Six Months in Italy," Hillard; Cleveland's "Voyages"; "School Atlas," Keith-Johnston; Cornell's "Champion Atlas"; Cornell's "Geography"; "Our World," Hall; Scribner's "Geographical Reader"; "The World," Calkin; Blake's "Botany"; "Beet-root Sugar"; "Elementary Manual of Chemistry," Nichols; Turner's "Chemistry"; "Principles of Zoölogy," Agassiz and

Gould; "Zoölogical Science," Redfield; "Air and Water," Hooker; "Manual of Scientific Discovery"; "Elements of Natural Philosophy," Avery; Greenleaf's "Higher Arithmetic"; Emerson's "Arithmetic"; Brooks's "Written Arithmetic"; "Second Lessons in Arithmetic," Wheeler; Wentworth's "Arithmetical Problems"; Colburn's "First Lessons"; Eaton's "Common School Arithmetic"; Greenleaf's "Treatise on Algebra"; Davies's "Algebra"; Bailey's "Algebra"; Sherwin's "Common School Algebra"; Day's "Algebra"; "Algebra Equations," Peirce; Sherwin's "Elementary Algebra"; Key to Sherwin's "Elementary Algebra"; Peirce's "Algebra"; Tower's "Intellectual Algebra"; Hill's "Second Book in Geometry"; Hill's "First Lessons in Geometry"; Davies's "Elementary Geometry"; Davies's Bourbon's "Algebra"; Meservy's "Book-keeping"; "Six Place Logarithmic Tables," Wells; "Mental Arithmetic," Seaver and Walton; Whiting's "Public School Music Course," 5th and 6th books; "Songs for Little Folks"; "Third Music Reader," Mason; "Boston Handel and Haydn Society Collection Church Music"; "Academy Vocalist," Root; "Golden Robin," Perkins; "Independent National Music Reader," Mason; "Social Hymn and Tune Book"; "A Modern Circe"; "A Dutch Fireside"; "The Way of the World," Murray; "The Man who vanished," Hume; "Mrs. Caudle's Curtain Lectures," Punch; "Les Misérables," Hugo; "Story of a Sculptor," Conway; "Against Time," Shand; "A House of Cards," Hoey; "The Chimes," Dickens; "False Colors," Thomas; "Joshua Marvel," Farjeon; "She," Rider Haggard; "Brian O'Linn"; "Bag of Diamonds," Fenn; "Counterparts"; "Red Carl," Mesmer; "Hammersmith," Severance; "Haco," Sime; "I will be a Lady"; "Hearts," Murray; "Endymion," Disraeli; "The Senior Songman"; "For Percival," Veley; "Tom Tiddler's Ground," Dickens; "A Fair Maid," Robinson; "No Relations," Malot; "Why Frau Frohmann raised her Prices," Trollope; "Jane Eyre," Brontë; "Vicar of Wakefield," Goldsmith; "Robinson Crusoe," De Foe; "Romance of the Canoness," Heyse; "Donald Ross," Black; "Belinda," Rhoda Broughton; "Allan Quatermain," Rider Haggard; "Katherine Regina," Besant; "Mignon," Forrester; "Barbara Heathcote's Trial," Carey; "Pretty

Polly Pemberton," Burnett; "A Crooked Path," Mrs. Alexander; "Babylon," Grant Allen; "Dreams," Schreiner; "Woven of Many Threads," "The Caxtons," Bulwer Lytton; "Fair Maid of Perth," Scott; "Poetical Works," Byron; Hudson's "School Shakespeare"; Chaucer; Wordsworth; Shelley; Schiller's "Don Carlos, and Other Dramas," translation; "Memory and Hope" (poems); "The Farmer's Boy," Bloomfield; "Course of Time," Pollok; "Studies in Poetry"; "The Cathedral," Lowell; Mrs. Browning's "Poems"; "The Princess," Tennyson; "Sunshine in the Soul"; "Poems," Dryden; "Courtship of Miles Standish," Longfellow; "Poems," Pope; "Vision of Sir Launfal," Lowell; "Merchant of Venice," Shakespeare; "By Man came Death," Perry; "The Art of England," Ruskin; "Fine Arts," Memes; "Mouth-breathing," Wagner; "Diet," Thompson; "The House Comfortable," Ormsbee; "Combe on the Constitution of Man"; "How We Live," Johonnot; "The Human Body," "Primer of Physiology," Smith; "Birthday Book of American Poets"; "The Holy Bible"; Paley's "Evidences"; "Spirit of the Bible," Higginson; Parker's "Philosophy"; "The Blood of Jesus," Reid; "The True and the Beautiful," Ruskin; "New Helps to a Holy Lent," Huntington; "Euthanasia," Mountford; "Pax Vobiscum," Drummond; "Selections from the Psalms"; "Crisis of Missions," Pierson; "Stepping Heavenward," Prentiss; "The Sunday-school Teacher"; "Beginning French," Ahn and Beleze; Hackette's "Illustrated French Primer"; "Comment on parler Français"; "First French Book," Worman; "Elementary French Reader," De Fivas; "Beginner's Book in French," Doriot; "French Manual," Havet; "Recueil Choisi"; "French and English First Book," Haskins; Ahn's "French Primer"; "Second Book French Composition," Roulier; "Grammaire Française," Borel; "Abrégé de la Grammaire Française," Noël and Chapsal; "English into French," Williams; Bôcher's Otto's "French Reader"; Knaff's "French Reading Book"; "Lucie, Familiar Conversation, French and English"; "French Composition," Grandgent; "French Composition," De Sumichrast; "Dramatic French Reader," Collot; Manesca's "French Course"; "Récits d'Histoire de France," Michelet; "Les Deux Brigands," Souriau; "Les Frères Colombe,"

Peyrebrune; "Marianne," G. Sand; "Prédécesseurs et Contemporains de Shakespeare"; "Mme. Thérèse," Erckmann - Chatrian; "Contes Populaires," Bouilly; "La Poudre aux Yeux," Labiche et Martin; "La Joie fait Peur," Girardin; "Les Petits Oiseaux," Labiche and Delacour; "Le Grand-père"; Plotz's "Easy French Method"; Whitney's "French Grammar"; "Fables de La Fontaine"; "Second Book French Composition," Roulier; Chardenal's "First French Course"; Chardenal's "Second French Course"; Tiark's "German Grammar"; Otto's "German Grammar"; Ahn's "First German Book"; Ahn's "First German Reader"; Ahn's "Second German Reader"; "Deutsches Sprach und Lesebuch"; Follen's "German Reader"; Roelker's "German Reader"; Deutsch's "German Reader"; "German Syntax," Jagemann; "German Prose Composition," Jagemann; "Do You Speak German?" "German Exercises," Stein; "Der Schimmel," Moser; "Ein Knopf," Rosen; "Träumereien," Leander; "Büsten und Bilder," Frenzel; "Der Hüttenbesitzer," Ohnet; "Robert Leichtfuss," Hoffen; "Aus Neuer Zeit," Freytag; "Introduction to Spanish Conversation"; Solie's "Spanish Guide"; "Italian Reader," Foresti; "Latin Grammar," Allen and Greenough; "Easy Latin Lessons," Bennett; "Allen's Latin Lessons"; Leighton's "Latin Lessons"; Andrews and Stoddard's "Latin Grammar"; Andrews's "Ovid"; Andrews's "Caesar"; "Eclogues and Georgics of Virgil"; "Selections from Ovid"; "Quintus Curtius"; Caesar's "Commentaries," Harkness; Andrews's "Viri Romæ"; "New Latin Method," Allen; "Latin Prose Composition," Jones; "Selections from Greek Authors" (in Greek).

Miss Frances H. Curtis, 445 Centre Street, Jamaica Plain, Mass., will lend the following books. Borrowers are expected, usually, to pay *return* postage. But, when they are not able to do so, Miss Curtis sometimes pays postage both ways.

"Ten Times One," "Man without a Country," "How they lived at Hampton," "Neither Scrip nor Money," "Christmas Stories," "Daily Bread," "A Maltese Cross," "In His Name," "Philip Nolan's Friends," "Mr. Tangier's Vacation," "Popular Life of Christopher Columbus," "Seven Spanish

Cities," "Sunday-school Stories, Vol. I.," "Sunday-school Stories," Vol. II., E. E. Hale; "Mosses from an Old Manse," "Scarlet Letter," "Twice-told Tales," Hawthorne; "Two Tales," Rose N. Carey; "Aunt Diana," "Madam How and Lady Why," Chas. Kingsley; "My Lady Legend," Von Rydingvard; "Lake Champlain," W. H. H. Murray; "Old Creole Days," G. W. Cable; "Lorne Mooruck," "Three Men of Walla Walla," "Samuel, an Arapahoe," Kercheval; "The Golden Legend," "Prose Works," Vols. I. and II., H. W. Longfellow; "Christmas Stories," "March Violets," E. P. Cordner; "Memoirs of Dolly Madison"; "Huckleberries," Rose T. Cooke; "Bits of Talk," H. H.; "War of Independence," John Fiske; "Young Folk's History of Germany," C. M. Yonge; "History of City of Washington," Todd; "Wm. Lloyd Garrison and his Time," Johnson; "Great Senators," "History of the United States, 1492 to 1886," Olive Dyer; "Questions and Answers on United States History," Hathaway; "Life, Letters, and Journal of Louise M. Alcott"; "A Garland for Girls"; "Miss Toosey's Mission"; "Laddie"; "Joe's Boys," "Little Women," Vols. I. and II., L. M. Alcott; "Our Helen," "Asbury Twins," "In Old Quinnebassett," Sophie May; "Old Mam'selle's Secret"; "Good Reading, Original and Selected"; "Verses," Susan Coolidge; "A New England Girlhood," Lucy Larcom; "J. G. Whittier: His Life and Writings," W. S. Kennedy; "Laughter," Little Classics; "The Story of Archer Alexander," Eliot; "The Virginians," Thackeray; "Life and Times of Jesus," J. F. Clarke; "Queer Bonnets," Mrs. Tuthill; "Little Lord Fauntleroy," F. H. Burnett; "The Pilgrim's Progress," J. Bunyan; "John Halifax, Gentleman," Mulock; "Twenty Thousand Leagues under the Sea," J. Verne; "Tom Brown's School-days," T. Hughes; "Jan of the Windmill," "Lob-lie-by-the-fire," Mrs. Ewing; "Work while ye have Light," Tolstoi; "Unitarianism, its Origin and History," Lectures; "Young Maids and Old," Burnham; "A Flock of Women," Mrs. Diaz; "Jesus and the Men about Him," C. F. Dole; "Life and Voyages of Christopher Columbus," Vols. I. and II., Irving; "Stepping Heavenward," E. Prentiss; "Along New England Roads," W. C. Prime; "Cle-

opatra," Vols. I. and II., Georg Ebers; "A Short History of Unitarianism since the Reformation," F. B. Mott; "Life of Charlotte Brontë," Mrs. Gaskell; "Standish of Standish," Jane G. Austin.

A friend of the Cheerful Letter Exchange has offered some copies of "Stepping Heavenward." Address Mrs. Henry R. Hallett, 310 Harvard Street, Brookline, Mass.

REQUESTS.

Standing requests for libraries from:—

Rev. George H. Taylor, Rocky Ford, Colorado;

Mrs. W. F. James, Bibb, Comanche County, Texas;

Mrs. C. S. Stowell, Magnolia, Boulder County, Colorado;

Rev. Charles Graves, Box 328, Anamosa, Iowa;

Mrs. D. Jayne, Cayuta, Schuyler County, New York;

Mrs. Emma Miner, Lisbon, New Hampshire;

Stephen D. Rhoden, La Pine, Crenshaw County, Alabama.

Mrs. Stowell, Mrs. Jayne, and Mrs. Miner, all need children's books. Mrs. Stowell also asks books for a mining population (many are educated people). Mr. Graves asks for a Sunday-school and parish library, Mr. Rhoden for an industrial school for colored children.

(If any address is omitted that should be in this list of standing requests, we shall be glad to insert it in the next number.)

Mrs. Susie Muir, Lebanon, Van Buren County, Iowa, would like any of the following books: "Queechy," "Arthur Bonnicastle," "Wide Wide World," "He fell in Love with his Wife," "John Halifax," "Uncle Tom's Cabin."

Mrs. Kitty Harrison, Glade Creek, Bledsoe County, Tennessee, writes that she would be very glad of any nice reading matter. She says: "I am the mother of nine children, eight of them with me. My health is very poor. My husband moved here for my health. It is a lonely place. I can't get out but very little. I have many lonesome hours. I would like some religious books, or school books for children from six to

twelve years old. I would like Pineo's Grammar for my little girl. I am desirous to educate my children, and our means are very limited."

I received *The Cheerful Letter* on the 12th inst. I am well pleased with it, and would be glad if you would send it to me regularly. I was glad you sent the stamp, for I am very poor.

I am sixteen and one-half years old, and live fourteen miles from the nearest courthouse village, while there are not any libraries in thirty-five miles of home. Therefore, I cannot get any books. Will you help me?

I am greatly in love with history. I wish you could arrange some way so I could get books on this subject. Herbert T. Rogers, Fork, Marion County, South Carolina.

Rev. Albert Faulkner, 2 Allen Street, Binghamton, N.Y., asks for the "Life and Letters of Orville Dewey."

Mrs. Lizzie M. Stewart, 331 Custer Avenue, Youngstown, Ohio, asks for "Samantha at the World's Fair" and "The Vision of Sir Launfal."

A little boy gave me a copy of *The Cheerful Letter*. I would like so much to take it, but am a poor widow with three little children, and can't afford to buy anything to read. We live near a very good school; but this is a dreadful poor country. I can't even get my children the books they need when they are in school. My little girl, eleven years old, is very fond of reading, also myself. And we come begging the book club for something to read. We would like *Wile Awake* or *Century Magazine*. We would be so thankful to get anything to read, would be glad to get school books of any kind. If any one is so kind as to send us books, please send care of Rev. J. W. Boyd, to Mrs. N. L. Turnbull, Young Harris, Towns County, Georgia.

Some friend has sent me a copy of *The Cheerful Letter* with which I am so much pleased, particularly as it gives me an opportunity of obtaining reading which I have regretted so much not being able to purchase. I see the editor of *Cheerful Letter* requests the names of young people who would like to receive books or papers and

magazines, such as *St. Nicholas* and *Harper's Young Folks*. I will send the names of my two grand-daughters, Effie and Edna Beach. They are twins, and one paper will do for both. And for myself I would like "Recollections of my Childhood," by Grace Greenwood. Mrs. L. C. Beach, Lenox, Taylor County, Iowa.

(*The Youth's Companion* is being sent to them.)

I am going to trespass on your time and generosity in behalf of a brother of mine, Mr. John S. Ward, Glade Creek, Bledsoe County, Tennessee.

Your society has been so kind as to send me reading. I want to ask you to send him some. He served three years in the Federal army in our Civil War, and is old and feeble now, cannot work much, and he loves to read. Mrs. Mary L. Richardson, Glade Creek, Bledsoe County, Tennessee.

Will you put a request for reading matter in the *Cheerful Letter Exchange* for Miss Sallie Satterwhite, Blairstown, Missouri. She is a poor crippled girl, living with an aged mother. I do not know what her choice of reading is, but I think any good reading would please her. With best wishes, yours, "I. H. N." Florence Criste.

Mrs. Addie E. Smith, Washington, Louisiana, P.O. Box 22, writes: "I would like very much to get the 'Little Minister' or any good book of a religious nature. I have a little story paper that comes monthly I will send to any address. The name of it is *Good Fortune*. It has very good reading; no continued stories. *The Cheerful Letter* was a source of much pleasure to me when we lived in the dreary swamp. We moved here in May, and expect to remain.

("The Little Minister" is not a religious book. It is a sensational novel.)

I would be very grateful for any good reading for a young lady and a boy of seventeen. I am a widow, and we live in the drouth-stricken country of Western Kansas. My daughter would like Steel's "Natural Philosophy" and "The Prince of India." My son would like the *Youth's Companion* or some magazine. Address Mrs. C. S. Rodgers, Russell Springs, Logan County, Kansas.

Mrs. M. E. Oades, Olympia, Washington, would like Franklin's new "Third Reader,"

Brooks's "Mental Arithmetic," the "Normal Mental Arithmetic," the "First Book of English Language," by Mary F. Hyde.

Mrs. Kate Sprague, Salem, Oregon, would like a coarse-print Bible with references and concordance.

Mrs. Roxy Hammond, Nashua, Iowa, a worthy Christian woman, children ranging from ten to eighteen years of age, poor, would like reading.

Mrs. George E. Halsey, Water Mill, Long Island, New York, asks for *Babyhood: The Mother's Nursery Guide*.

Mrs. W. N. Canfield, Box 105, New Milford, Connecticut, asks for "Rutterlidge" ["Rutledge"?], by Marion [Miriam] Cole, or "Vashti," by Augusta Evans.

(Mrs. Canfield's letter would have been printed, had it been written on one side of the paper.)

The following invalids would like to have reading:—

Mrs. H. P. Greeno, East Troy, Bradford County, Pennsylvania; Mrs. J. F. Turner, Bethany, Nebraska; Mrs. Lydia Bush, Bethany, Nebraska; Albert Canning, 340 Central Street, Olympia, Washington (is ten years old and a cripple); Miss Ida Harrison, Glade Creek, Bledsoe County, Tennessee (is a young girl).

Mrs. William R. Strong, Bridgehampton, New York, asks for "Dred, a Tale of the Dismal Swamp."

Miss Louisa David, Huntley, Nebraska, would like Barnes's "School Readers" and a geography.

Mrs. J. J. Hardin, Huntley, Nebraska, wishes Ray's "Arithmetic," Part Third.

I would like to have a good book or magazine to read. I live away out on the prairie on a homestead. It is very lonely, three miles from any neighbor. My address is Mrs. Wesley Rose, Harrison, Sioux County, Nebraska.

(It is a good plan to mention whether your family includes children, and their ages.)

Dear Cheerful Letter,—Through the kindness of my friend Mrs. Thompson in sending my name in, I was made acquainted with *The Cheerful Letter*. And I have en-

joyed it so much. I have received such breezy letters and such nice reading.

As some of the literature was not marked from whom it came and some others of it I did not have postals to reply immediately, I beg the privilege of making this the means of thanking all. I have enjoyed it all very much, and *The Cheerful Letter* especially. I think it is a grand work. I am a country school-ma'am, and I would like to make a request for recitations and select readings, as it is often very difficult to find suitable pieces for the children. Anything in that line would be appreciated very much. Yours very sincerely, Nellie E. Walker, Hartland, Maine.

For some time I have received *The Cheerful Letter*, and the little paper is a great enjoyment to me. We have six children, the oldest not twelve yet. And we have had considerable sickness, so I scarcely ever get away from home. And the reading I get gives me glimpses of the outside world and makes a pleasant break in the monotony of household work. I would be glad of any good reading, and particularly any that will be interesting to children, either books or magazines. The only way I can repay the kindness of others is by "passing the favor on," and all the reading we get is kept circulating among those who appreciate it. I could write a *very* long letter, and fill it with praise of the dear little paper, and loving thanks for favors received, and then not be saying more than you deserve for your good work. With grateful thanks, Mrs. Robert Campbell, Atlantic, Iowa.

I wish to thank Mrs. F. R. Tibbitts of Brookline, Mass., for *Every Other Sunday* for my little girl, and tell how I enjoy *The Cheerful Letter*, and shall ever thank Mrs. Oades for it. I seem to be acquainted with so many ladies in different States. I must ever be so thankful for sea-shells and moss and letters I have received from kind ladies. But I have not received the book I asked for in the May number of *The Cheerful Letter*, if it was published, as I never received the May number. Will the editor or some one please send me the above-mentioned number? I would like so much to have "Stepping Heavenward" or any good reading. I am now as much attached to my Texas home as I was to my native old Ten-

nessee. Yours with much love, Mrs. L. J. Wilson, Hardy, Texas.

(The editor does not undertake anything but editing the paper. All requests for reading must go to the Book Club, except, of course, where you ask for a book offered in the Book Club. Write then to the person who offers it.)

Some kind friend has been sending me *The Cheerful Letter*; and, oh, how I do enjoy it! And I've received several books from *Cheerful Letter* friends, which I've enjoyed so much. I have tried to reply to all letters, and acknowledge all reading received; but, if I have failed to do so in any instance, will the neglected friend please let me know, and tell me what she has sent me, and when? I would be very glad if she would, because I do not wish to appear so ungrateful. I left my Virginia home about the 8th of June to visit my husband's relatives in North Carolina. I saw in *The Cheerful Letter* where so many good books, novels, histories, books of travel, etc., were offered to "shut-ins," which I wrote for (a few of them), but in every instance that I heard from the books I desired had been given to others. But I'm very thankful for those which had been sent. So many dull hours are made bright and happy for us poor "shut-ins." I can go around in the house a part of my time, but cannot go out into society, not even to church.

I shall spend the summer and fall in North Carolina. Therefore, those who send reading please send to the following address. Any good literature will be very thankfully received. Will all who see this remember me in their prayers? Will any who can please send me all the cancelled postage-stamps they have? Sincerely your friend, in Christ, Mrs. S. T. Beard, Kernersville, Forsythe County, North Carolina.

(When you ask for a book which you see offered and do not receive it, you may always write to the secretary of Book Club, and make a request for that book. This will be printed under the head *Requests*. Do this only when there is a book which you really desire, not when any other will do as well.)

I will take this opportunity of thanking some kind friend for reading, as no names

accompanied some of the papers and books. I have been greatly cheered indeed by the pleasant letters received. I have just a few copies of *The Cheerful Letter*. I enjoy reading them: it is a great comfort to me. I have to work hard, having a large family. I don't have many leisure hours for reading. Will some of *The Cheerful Letter* friends please send me a child's history and Kindergarten news? I would be very thankful for them. Mrs. Kate Smith, Pisgah, Jackson County, Alabama.

I am a cripple and shut-in, and would like to have some books to read. Some of the members have sent me books, of which I feel very grateful for indeed, as I am trying to be a Christian, and delight in reading good books. Would like to have some, also the book "The Power of the Spirit" or anything that would give me more light. I am poor, and anything of like matter will be thankfully received. Your sister in Christ, A. J. Witt, Portersville, Tulare County, California.

From a Nebraska correspondent to the editor:—

I am ill, but must write you a few lines. I have given up, and never in all my life was so discouraged. Last night at eight o'clock the worst storm I ever saw came from the north-east. The hail was as large as pigeon's eggs, and it covered the ground. The corn looks as if it had been harvested, —all bare stalks. Small grain is pounded into the ground; and no one would believe there ever had been any,—everything waste and desolate. I wonder what will become of us. Everything gone, and all the thoughts of how hard we have worked for nothing. The boys feel very badly.

I shall try to write to some of the friends, but feel too ill to write more to-day.

(A fortnight later.)

We are having the hottest weather, and one really suffers with the heat. The potatoes and corn are trying to grow up again; and my husband says we shall have a little if the frost does not come too early. The boys are all busy, trying to keep down weeds. There is not a sign of anything growing in our garden since the hail. It has been weeks since we had potatoes, and no knowing when we shall have more.

(Since this letter was written, the burning

heats have done still more harm in Nebraska. The writer's name will be given to any one who desires it, though the letter was too personal to allow of its being printed. For this address write to Miss L. Freeman Clarke, Magnolia, Massachusetts.)

Kind Friend,—I wrote to you once before; and the sisters of *The Cheerful Letter* were so kind, and sent me a great lot of reading matter, for which I am very thankful. I should have wrote to *The Cheerful Letter*, and thank all who sent. But my health has been very poor, and now a great misfortune has befallen us. On the 24th of July our house burned down, and all its contents. What that means in a new country, when all the crops have failed, you can better imagine than I can write. With ten children and all, everything burned up, it does seem so discouraging. Is life worth living? I wish you would tell the sisters, those that I still owe a letter to, that the addresses of all are burned, so that I cannot write. I will close with many "God bless yous" for the kind work you have done among the shut-ins of all kinds. Mrs. R. H. Berger, Manchester, Kansas.

If any of the sisters have any roses, or anything of that kind, we should be thankful for them to start our garden again.

Would some of the readers of *The Cheerful Letter* who have reading matter to spare—history, novels, and art magazines preferred—please send them to one who has many lonely hours with nothing to do but sit and look out of the window at nothing. Just a dreary stretch of prairie with sand on it,—not a green thing in sight. One who has a long dreary winter to look forward to, and to whom a few cheerful letters and some reading would make it so much pleasanter,—an invalid, unable to walk. Curious of any kind would be gladly received to amuse weary hours. I am the mother of three girls, twelve, ten, and eight. Would welcome good reading suited to them also. Address Mrs. Solomon Day, Trenton, Hitchcock County, Nebraska.

Mrs. Nannie D. Huggins, Sicily, Ohio, and Mrs. A. M. Bumpus, Middleboro, Mass., ask for the *Outlook* (formerly the *Christian Union*).

Mrs. D. Colby, West Levant, Maine, asks for *Babyhood* (now the *Mother's Nursery Guide*).

Mr. B. B. Beddome, Minnedosa, Manitoba, Canada, asks for "Fagots for the Fireside," "One Hundred Games," "Economic Science." He would be glad also to receive "Letters on Astronomy." He has three children under seven years old. Reading of any sort would be welcome. Mr. Beddome's wife is in an insane asylum. His home is in a lonely place, and the care of the little children devolves on him. He offers good Sunday-school papers to any one sending postage. (Canada postage may be difficult to obtain.)

THE EDITOR'S CORNER.

We shall hereafter try the plan of mentioning each month some good book. When we have space, an extract will be printed. This month we call attention to Miss E. P. Channing's "Kindling Thoughts," and have given an extract from it in our "Still Hour." Probably there is scarcely any book which is more adapted to give cheer and comfort to our shut-ins. We began with the intention of writing a notice of it, but think that the following short extract from Miss Channing's preface gives a better idea of the spirit of the book than anything we could say. She says:—

"Awake to the charm of 'life's delightful play,' yet coming of a race which had 'a genius for religion,' to me, even from my thoughtful childhood, every aspect of this life has been touched by the effulgent glory of the life to come; and I will trust that to my readers and to myself that glory may grow the clearer every day we live."

The editor has received several notes thanking her for the offer of bulbs, and feels obliged to say that the thanks are due, not to her, but to the lady who offers them, who, being an invalid, and not able to undertake correspondence, did not want her name to appear. The requests will all be forwarded. The bulbs are *house plants*, not meant for out-of-doors.

To Mrs. Hetta A. Hayes and others. Requests for a change of address do not go

to the editor. See directions in every number of the paper.

To Mrs. Mary Tatum and others. Requests for reading do not go to the editor, but to the Book Club. See directions in every number of the paper.

We have received about twenty offers of books for the family whose letter appeared in the *July Cheerful Letter*, and have suggested to all except the first two or three, who offered that they should send to some one else. The children's books would be very acceptable to Mrs. Jayne and Mrs. Stowell. See Book Club requests.

We should be very glad to have some of our correspondents occasionally respond to requests, as well as offer books. Many of our shut-ins are too late to receive the book for which they ask.

Will our members remember that, while we do not print requests for scraps, our secretary, Miss Langmaid, will receive both requests for these and offers of the same.

Please also remember that, if you receive requests for money, it is best not to respond, but to send the name of the person who asks to Miss Langmaid or Miss Clarke.

IMPORTANT NOTICES.

Please observe that during the months of June, July, August, and September our treasurer's *personal* address is Miss Louise Howe, Nahant, Mass. Subscriptions may always be sent to her at 25 Beacon Street, Boston.

The editor's personal address during July, August, and September is Magnolia, Mass. But communications addressed to her in Jamaica Plain will reach her after a short delay.

Our Book Club department has grown so large that we shall ask of all who, in the future, write to us for books, to send the name of some minister, as a reference; when possible, the minister of the church to which they belong.

Will some one, who is willing to send to a correspondent the *Unitarian* or the *Christian*

Register as it comes out, send word to the editor? N. B. Not *old* numbers, of which we have enough. Address Miss L. Freeman Clarke, Magnolia, Mass., during September.

I would be so glad if any one would send some books, such as school books, that I could study. I study history and all other studies about the same that go with history. I am trying to get an education, but school books are so high and we have not any school near by. If you will do for me what you can, I will be so thankful for your kindness. Annie E. Simpson, Tatum P.O., Orange County, Virginia.

I would be delighted to receive *Harper's Weekly* or any other good paper. I have a lot of Columbian postage-stamps cancelled; I will send to any one who would like them and will send flowers to any one like what I have. Mrs. Mary Tatum, Tatum P.O., Orange County, Virginia.

I have a little girl of eight.

MISCELLANEOUS.

SECRETARY OF CHEERFUL LETTER EXCHANGE, —Miss Bertha Langmaid, 2 Gordon Terrace, Brookline, Mass.

TREASURER OF CHEERFUL LETTER EXCHANGE, —Miss Louise Howe, 25 Beacon Street, Boston, Mass., or Nahant, Mass.

EDITOR OF "CHEERFUL LETTER," —Miss L. Freeman Clarke, Jamaica Plain, Mass.

SECRETARY OF BOOK CLUB OF CHEERFUL LETTER EXCHANGE, —Mrs. Henry R. Hallett, 310 Harvard Street, Brookline, Mass.

Subscriptions and renewals may be sent to the treasurer as above. The subscription is fifty cents a year.

Notice that requests for membership and for correspondents go to Miss Langmaid, our secretary; requests for books and offers of books, to Mrs. Hallett; and to Miss Clarke only articles for insertion in the paper (not Book Club matter). All such material should be written on *one side only* of the paper, and sent by the first of the month *before* that in which it is printed.

Those not able to subscribe for the paper, but desiring to receive it, may do so by writing to Miss Ellen R. Dewson, Quincy, Mass. Please give full name and address. Many of our members take the paper, in order to send it to those who are not able to subscribe for it.

Will all subscribers or receivers of *The Cheerful Letter*, whose copy does not come regularly, or comes not correctly addressed, be kind enough to notify Miss Bertha Langmaid, 2 Gordon Terrace, Brookline, Mass.?

Send also all notices of *changes of address* to Miss Langmaid. Please do not send these notices to the editor, as it causes delay in the correction.